

CATHOLIC • ACTION •

Vol. XXIX, No. 10



October, 1947

NEWMAN:

*The Protestant Mentality on Church-State
Relationships—A Study*

Paul F. Tanner

SOVIET CONTROL OF WAR-WEARY EUROPE

COMMENTS FROM I.U.C.W.L. CONGRESS

A HOPE FULFILLED

POPE'S ADDRESS TO MEN OF CATHOLIC ACTION

*Detroit Industrial Conference
Student Relief Campaign*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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TABLE OF CONTENTS

OCTOBER, 1947

	PAGE
Our Common Catholic Interests.....	3
A Discussion of One of Today's Problems—Catholic College Students Federation Announces National Student Relief Campaign.	
Newman: The Protestant Mentality on Church-State Relationships—A Study	4
By Paul F. Tanner.	
Soviet Control of War-Wearry Europe (II of N.C.W.C. Forum Series 1947-48): Crucial Questions of the day	8
A Hope Fulfilled.....	12
Calendar of Scheduled Catholic Meetings and Events.....	13
National Council Catholic Women..	14
Highlights and Sidelights from N.C.C.W. Delegates Attending I.U.C.W.L. Congress—Dallas Diocesan Council of Catholic Women Organized 100 Per Cent—Eyes on the Southwest—N.C.C.W. Participation in Tri-State Congress—With Our Nationals—Implementing Catholic Principles for Peace.	
National Council Catholic Men.....	18
Pope's Address to Men's Unit of Catholic Action—Objectionable Comics Hit by Civic Groups—Radio Schedule.	
Month by Month with the N.C.W.C.	20

The contents of CATHOLIC ACTION are fully indexed in the Catholic Periodical Index.

NATIONAL CATHOLIC WELFARE CONFERENCE

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The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

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It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

Vol. XXIX, No. 10

October, 1947

IT WAS a strange group that met in Detroit at the new C.Y.O. Hall on September 7—a group composed of labor and employer, of Negro and white, of the very well educated and the not so well educated, of Catholic and non-Catholic.

A Discussion
Of One of
Today's Problems

It was a group (some who had come all the way from Cleveland) composed of people who were timid, and yet at the same time courageous—people who knew that they were tackling one of the most difficult problems facing America today, a problem that will require much sound planning and will not be solved quickly.

The old and the young alike were there. And they were there, despite the fact that it was a beautiful day and the Michigan State Fair was in full swing, because here was an opportunity to listen to and discuss with experts, at a meeting sponsored by the Catholic Conference on Industrial Problems of Washington, D. C. and the Catholic Interracial Council of Detroit, the interracial and industrial problems of today.

The general theme of the meeting was "full employment and how to achieve it." Important matters were discussed that afternoon, matters such as "Wages, Prices and Working Conditions" by Bill Oliver, of the United Auto Workers CIO; "Trade Unionism, Its Program for Full Employment," by Ralph Showalter, also of the UAW-CIO; and "Catholic Social Teaching and the Economic Rights of Negroes," by Paul Weber, editor of *The Wage Earner*. To many there, particularly to non-Catholics, the social teaching of the Church was quite a revelation.

At the evening session—and then the crowd was larger for those who had attended that afternoon returned with friends—Elmer Henderson, executive director of the National Council for a Permanent F.E.P.C., Washington, D. C., discussed "F.E.P.C. as a Partial Answer"; Edward O'Connor, executive secretary of the Detroit Citizens Housing Committee, spoke on "Housing and So-

cial Welfare Legislation"; Charles Rawlings, president of the Detroit Catholic Interracial Council, described "Techniques of Catholic Interracial Action"; and Rev. George G. Higgins, assistant director, N.C.W.C. Department of Social Action, gave some of the "Techniques of Catholic Social Action."

The people who attended, while not many in number, were "thinking" people and as they left the C.Y.O. Hall that night they were tired people—but not too tired to be making plans to better and expand the work they were doing before. Father Higgins had told them that this was a responsibility of the laity—and they, thank God, were assuming that responsibility, by starting then to plan the follow-up work of the Conference.

ON formal recommendation of the National Federation of Catholic College Students assembled in convention, and with the approval of Archbishop Cushing of Boston, episcopal moderator of the N.F.C.C.S., and Archbishop

Catholic College Students
Federation Announces National
Student Relief Campaign

McNicholas of Cincinnati, chairman of the N.C.W.C. Administrative Board,

a nation-wide Catholic student relief campaign will be conducted during the current academic year under the auspices of the Federation. One hundred fifty-one member colleges and additional non-members are participating.

War Relief Services—National Catholic Welfare Conference will act as purchasing and shipping agent for the project, and individual allocations will be made through student organizations abroad.

The campaign visualizes "the assistance of student victims of the war—physically, spiritually and materially." The solicitation will include cash collections, clothing, books, school supplies, and library and laboratory supplies.

NEWMAN:

The Protestant Mentality on Church-State Relationships — A Study

PAUL F. TANNER

EXPERIENCE is ultimately incommunicable. Words are used to communicate ideas, and, when the formal supposition of terms is carefully observed, men find it relatively easy to secure mutual understanding. It is amazing, however, to realize how greatly experience colors the formal supposition of terms. The word "death" means one thing to a starry-eyed, bright youngster in early grammar school; it means infinitely more to the mother of the "five Sullivans"; "famine" means one thing to a paunchy, well-fed American; it means an utterly different thing to millions of shrunken, consumptive, ill-fed victims of the war in Asia and Europe. Our experience in life determines, far more than we ordinarily suppose, what words mean to us. How much, incidentally, of the conflict between age and youth becomes intelligible in the light of this simple observation.

This incommunicability of experience has an important bearing, it seems to me, on the current discussion regarding the "separation of Church and State." The generality of American Catholics are scarcely conscious of the very real fear and haunting terror that scourges the souls of many sincere Protestants on hearing this slogan. Many a Catholic layman, serene in his treasured Faith and secure in his two-thousand year old Church, knows little and cares less about the doctrinal and disciplinary disunity that inherently plagues the innumerable sects outside the Church. Only with difficulty can he bring himself sympathetically to understand the mentality of Protestants; too often he dismisses their anxiety and worries as plain bigotry and neurotic nonsense. Thus, the agitation of the last few years over the "separation of Church and State," while headlined in Protestant circles, has been noticed only slightly in Catholic publications.

Perhaps both Catholics and Protestants could gain a mutual understanding of what is really dividing them by examining a relevant and significant case history. While still an Anglican, John Henry Newman, in 1836, wrote a book

called "Via Media," which he later re-edited after becoming a Catholic. The "Via Media" was not written as an attack on "popery" or "political Catholicism" but simply as an essay toward a theory of the Church Catholic into which Anglicanism could fit without manifest incongruity. Despite a characteristic intellectual fastidiousness, Newman said some very hard things about the Roman Catholic Church. Thus, in speaking about the doctrine of infallibility, morally considered, he said:¹

"... however, the Church of Rome may profess a reverence for Antiquity, she does not really feel and pay it. There are in fact two elements in operation within her system. As far as it is Catholic and Spiritual, it appeals to the Fathers; as far as it is a corruption, it finds it necessary to supersede them. Viewed in its formal principles and authoritative statements, it professes to be the champion of past times; viewed as an active and political power, as a ruling, grasping, ambitious principle, in a word, as what is expressly called Popery, it exalts the will and pleasure of the existing Church above all authority, whether of Scripture or Antiquity, interpreting the one and disposing of the other by its absolute and arbitrary decree."

"We must take and deal with things as they are, not as they pretend to be. If we are induced to believe the professions of Rome, and make advances towards her as if a sister or a mother Church, which in theory she is, we shall find too late that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach. No; dismissing the dreams which the romance of the early Church history and the high doctrines of Catholicism will raise in the inexperienced mind, let us be sure that she is our enemy, and will do us a mischief when she can. In speaking and acting on this conviction, we need not depart from Christian charity towards her."

Considering the same doctrine from a political viewpoint, he adds:²

"Now the Church of Rome is a political power; and, if she stunts, or distorts the growth of the soul in spiritual excellence, it is because, whether unconsciously or not, she has in view political objects, visible fruits, temporal expediency, the power of influencing the heart, as the supreme aim and scope of her system; because she considers unity, peace, the public confession of the truth, sovereignty, empire, the one practical end for which the Church is formed, the one necessary condition of those other and unknown benefits, whatever these be, which lie beyond it in the next world."

A similar fear and mistrust prompts him, in another portion of the book, to say:³

"Our Lord said of false prophets, 'By their fruits shall ye know them'; and, however the mind may be entangled theoretically, yet surely it will be struck with certain marks in Rome which seem intended to convey to the simple and honest inquirer a solemn warning to keep clear of her, while she carries them about her. Such are her denying the cup to the laity, her idolatrous worship of the Blessed Virgin, her Image-Worship, her recklessness in anathematizing, and her schismatical and overbearing spirit. Surely we have more reason for thinking that her doctrines concerning Images and the Saints are false, than that her decision that they are Apostolical is true. I conceive, then, on the whole, that while Rome confirms by her accordant witness our own teaching in all greater things, she does not tend by her novelties, and violence, and threats, to disturb the practical certainty of Catholic doctrine, or to seduce from us any sober and conscientious inquirer."

In a word, Newman was convinced, then, that:⁴ "Century after century the Church Catholic has become more and more disunited, discordant, and corrupt."

Many years later, in 1877, Cardinal Newman re-edited all his works, including "Via Media." In a deeply moving and very human preface, he says:

"It stands to reason that these Volumes must contain various statements which I am sorry to have made. . . . I have chosen to republish them myself, and perhaps it would be some want of faith in the Truth, or some over-appreciation of my own controversial powers, if I had any dread lest my present explanation in behalf of the Catholic Religion could be inferior in cogency to the charges which I once brought against it."

One of the most fascinating illustrations of the influence of Anselm's "Credo ut intelligam," of

the influence of Faith upon facts, is afforded by Newman's re-editing of the "Via Media" in 1877. With incisive accuracy, he places his finger on the heart of the Protestant difficulty—its refusal to recognize Christ's Church as a divine institution. He offers his experience as an aid to⁵ " . . . those, not a few, who would be Catholics if their conscience would let them; for they see in the Catholic Religion a great substance and earnest of truth; a depth, strength, coherence, elasticity, and life, a nobleness and grandeur, a power of sympathy and resource in view of the various ailments of the soul, and a suitability to all classes and circumstances of mankind; a glorious history, and a promise of perpetual youthfulness; and they already accept without scruple or rather joyfully feed upon its solemn mysteries, which are a trial to others; but they cannot, as a matter of duty, enter its fold on account of certain great difficulties which block their way, and throw them back, when they would embrace that faith which looks so like what it professes to be.

"To these I would address myself, as far as my discussion on a very large subject extends; and, even if I do not succeed with them, at least I shall be explaining, as I have long wished to do, how I myself get over difficulties which I formerly felt as well as they, and which made me for many years cry out bitterly, 'Union with Rome is impossible.'"

Possessed of the Faith, seeing in the Church the Christ Whose Mystic Body she is, Newman comprehends the actions of the Church which once scandalized him. In explaining this change of viewpoint, he says:⁶

" . . . we know in matters of this world, how difficult it is for one and the same man to satisfy independent duties and incommensurable relations; to act at once as a parent and a judge, as a soldier and a minister of religion, as a philosopher and a statesman, as a courtier or a politician and a Catholic; the rules of conduct in these various positions being so distinct, and the obligations so contrary. Prudent men keep clear, if they can, of such perplexities; but as to the Church, gifted as she is with grace up to the measure of her responsibilities, if she has on her an arduous work, it is sufficient to refer to our Lord's words, 'What is impossible with men, is possible with God,' in order to be certain (in spite of appearances) of her historical uprightness and consistency. At the same time it may undeniably have happened before now that her rulers and authorities, as men, on certain occasions have come short of what was required of them and have given

occasion to criticism, just or unjust, on account of the special antagonisms or compromises by means of which her many-sided mission under their guidance has been carried out.

"With this introduction I remark as follows:

When Our Lord went up on high, He left His representative behind Him. This was Holy Church, His Mystical Body and Bride, a Divine Institution, and the shrine and organ of the Paraclete, who speaks through her till the end comes. She, to use an Anglican poet's words, is 'His very self below,' as far as men on earth are equal to the discharge and fulfillment of high offices, which primarily and supremely are His.

"These offices, which specially belong to Him as Mediator, are commonly considered to be three; He is Prophet, Priest, and King; and after His pattern, and in human measure, Holy Church has a triple office too; not the Prophetical alone and in isolation, as these Lecturs virtually teach, but three offices, which are indivisible, though diverse, viz., teaching, rule, and sacred ministry. This then is the point on which I shall now insist, the very title of the Lectures I am to criticize suggesting to me how best to criticize them.

"I will but say in passing, that I must not in this argument be supposed to forget that the Pope, as Vicar of Christ, inherits these offices and acts for the Church in them. This is another matter; I am speaking here of the Body of Christ, and the sovereign Pontiff would not be the visible head of that Body, did he not first belong to it. He is not himself the Body of Christ, but the chief part of the Body; I shall have quite opportunities enough in what is to come to show that I duly bear him in mind.

"Christianity, then, is at once a philosophy, a political power, and religious rite; as a religion, it is Holy; as a philosophy, it is Apostolic; as a political power, it is imperial, that is, One and Catholic. As a religion, its special centre of action is pastor and flock; as a philosophy, the Schools; as a rule, the Papacy and its Curia.

"Though it has exercised these three functions in substance from the first, they were developed in their full proportions one after another, in a succession of centuries; first, in the primitive time it was recognized as a worship, springing up and spreading in the lower ranks of society, and among the ignorant and dependent, and making its power felt by the heroism of its Martyrs and confessors. Then it seized upon the intellectual and cultivated class, and created a theology and schools of learning. Lastly

it seated itself, as an ecclesiastical polity, among princes and chose Rome for its centre.

"Truth is the guiding principle of theology and theological inquiries; devotion and edification, of worship; and of government, expedience. The instrument of theology is reasoning; of worship, our emotional nature; of rule, command and coercion. Further, in man as he is, reasoning tends to rationalism; devotion to superstition and enthusiasm; and power to ambition and tyranny.

"Arduous as are the duties involved in these three offices, to discharge one by one, much more arduous are they to administer, when taken in combination. Each of the three has its separate scope and direction; each has its own interests to promote and further; each has to find room for the claims of the other two; and each will find its own line of action influenced and modified by the others, nay, sometimes in a particular case the necessity of the others converted into a rule of duty for itself.

"'Who,' in St. Paul's words, 'is sufficient for these things?' Who, even with divine aid, shall successfully administer offices so independent of each other, so divergent, and so conflicting? What line of conduct, except on the long, the very long run, is at once edifying, expedient, and true? Is it not plain that, if one determinate course is to be taken by the Church, acting at once in all three capacities, so opposed to each other in their idea, that course must, as I have said, be deflected from the line which would be traced out by any one of them, if viewed by itself, or else the requirements of one or two sacrificed to the interests of the third? What, for instance, is to be done in a case when to enforce a theological point, as the Schools determine it, would make a particular population less religious, not more so, or cause riots or risings? Or when to defend a champion of ecclesiastical liberty in one country would encourage an anti-Pope, or hazard a general persecution, in another? or when either a schism is to be encountered or an opportune truth left undefined?

"All this was foreseen certainly by the Divine Mind, when He committed to His Church so complex a mission, and, by promising her infallibility in her formal teaching, He indirectly protected her from serious error in worship and political action also. This aid, however, great as it is, does not secure her from all dangers as regards the problem which she has to solve; nothing but the gift of impeccability granted to her authorities would secure them from all liability to mistake in their conduct, policy, words and decisions, in her legislative and her

executive, in ecclesiastical and disciplinarian details; and such a gift they have not received. In consequence, however well she may perform her duties on the whole, it will always be easy for her enemies to make a case against her, well founded or not, from the action or interaction, or the chronic collisions or contrasts, or the temporary suspense or delay, of her administration, in her three several departments of duty—her government, her devotions, and her schools—from the conduct of her rulers, her divines, her pastors, or her people.

"It is this difficulty lying in the nature of the case, which supplies the staple of those energetic charges and vivid pictures of the inconsistency, double-dealing, and deceit of the Church of Rome, as found in Protestant writings, and in particular in the Lectures and other publications immediately here under consideration."

"If the Church is to be regal, a witness for Heaven, unchangeable amid secular changes, if in every age she is to hold her own, and proclaim as well as profess the truth, if she is to thrive without or against the civil power, if she is to be resourceful and self-recuperative under all fortunes, she must be more than Holy and Apostolic; she must be Catholic. Hence it is that, first, she has ever from her beginning onwards had a hierarchy and a head, with a strict unity of polity, the claim of an exclusive divine authority and blessing, the trusteeship of the gospel gifts, and the exercise over her members of an absolute and almost despotic rule. And next, as to her work, it is her special duty, as a sovereign State, to consolidate her several portions, to enlarge her territory, to keep up and to increase her various populations in this ever-dying, ever-nascent world, in which to be stationary is to lose ground, and to repose is to fail. It is her duty to strengthen and facilitate the intercourse of city with city, and race with race, so that an injury done to one is felt to be an injury to all, and the act of individuals has the energy and momentum of the whole body. It is her duty to have her eyes upon the movements of all classes in her wide dominion, on ecclesiastics and laymen, on the regular clergy and the secular, on civil society, and political movements. She must be on the watchtower, discerning in the distance and providing against all dangers; she has to protect the ignorant and weak, to remove scandals, to see to the education of the young, to administer temporalities, to initiate, or at least to direct all Christian work, and all with a view to the life, health, and strength of Christianity, and the salvation of souls."⁷

"To conclude: whatever is great refuses to be reduced to human rule, and to be made consistent in its many aspects with itself. Who shall reconcile with each other the various attributes of the Infinite God? and, as He is, such in their several degrees are His works. This living world to which we belong, how self-contradictory it is, when we attempt to measure and master its meaning and scope! And how full of incongruities, that is, of mysteries, in its higher and finer specimens, is the soul of man, viewed in its assemblage of opinions, tastes, habits, powers, aims, and doing! We need not feel surprise then, if Holy Church too, the supernatural creation of God, is an instance of the same law, presenting to us an admirable consistency and unity in word and deed, as her general characteristic, but crossed and discredited now and then by apparent anomalies which need, and which claim, at our hands an exercise of faith."⁸

In the present furor about "separation of Church and State" many Catholics are at a loss to explain the intemperate, fanatical and almost irrational charges and insinuations against their Church made by Protestant ministers, though rarely, be it said in fairness, by the Protestant laity. This mysterious conduct is accounted for readily by Newman when he explains:⁹

"Every one has a right to his own opinion, but a man must have some special excuse for himself who takes upon himself to make public charges of ambition, cruelty, craft, superstition, and false doctrine against a great Church. The author thought he had such a justification for his so doing in these Lectures. He was saying, not only what he believed to be simply true, but what was in no sense news; what all Englishmen, not Catholics, felt and took for granted. Such a serious indictment against Rome was the only defence of the Reformation, a movement which was a heinous sin, if it was not an imperative duty. Especially he was only repeating the words of all the great ecclesiastical writers of his communion, who had one and all been stern and fierce with the Church of Rome as an obligation and a necessity. There was no responsibility in his saying what they had said before him. He says in his *Apologia*, 'Not only did I think such language necessary for my Church's religious position, but I recollected that all the great Anglican divines had thought so before me. I had not used strong language simply out of my own head, but in doing so I was following the track, or rather, reproducing the teaching of those who had preceded me.'"

(Turn to page 11)

SOVIET CONTROL OF WAR-WEARY EUROPE

*Crucial Questions
of the Day*

OVER Europe today there hangs the heavy cloud of futility, pierced but rarely by bright shafts of hope. Europe suffered incalculable loss in lives and property during the recent war. At best it would have been a heart-rending sacrifice. But when the result was the exchange of one tyranny for another, many lost hope. Weariness and despair became too often the prevailing feelings.

This same Europe is the cradle of Western civilization. It is one of the bulwarks of Christianity. Cult and culture have left their deep impress upon the European mind. If Europe were to fall into spiritual barbarism, it would be an epic tragedy. No thoughtful Christian may be indifferent to this situation. No American, mindful of his nation's security, could see the great industrial and military power of Europe pass into hostile hands. It is important that we examine this situation, and inquire into possible remedies.

I. SLAVE EUROPE

SOVIET control in Europe is achieved by many devices. They vary in immediate effectiveness, but their ultimate goal is the same. Thus, some nations have suffered forced annexation to the Soviet Union. This was the fate of the Baltic states, Lithuania, Latvia, and Estonia. It was likewise the tragedy of Eastern Poland, Ruthenia, and Bessarabia. The plight of these little states was cruel. Not only were they absorbed into the Soviet Union, but every step was taken to stamp out any possibility of national life. Hundreds of thousands were deported into slave labor camps. All intellectuals and leaders, including the clergy, suffered this terrible fate. Russians were sent in to replace the native peoples in administrative positions. Their lot was national annihilation.

Outside of the Soviet Union, but behind the iron curtain, the pattern of control is only slightly less violent and pervasive. In Yugoslavia, Poland, Hungary, Rumania, and Bulgaria, we find a common approach. The nation is occupied and subjugated by Soviet troops. Their power is used to impose a Communist regime, ostensibly controlled by native Communists.

As an exception, it was mainly British and American power which imposed Tito upon Yugoslavia. Even here, however, once power was seized, open Russian control prevailed. At first, an experiment was made with free elections in Austria and Hungary. The results were so disappointing from the Communist viewpoint that terrorism and intimidation became the prevailing pattern. Such was particularly the case in Poland, Rumania, and Bulgaria. A one-party system was imposed by force. Opposition involved terrible risks. Every conceivable discrimination was used against opposition parties. Their property and lives were not safe. Force and terror stalked the land.

The first steps towards totalitarianism led inevitably to others. Freedom of assembly and of the press were revoked. Recalcitrant papers were denied newsprint. Their printers would go on strike. Whole issues would be confiscated. The religious press was a particular victim of the muzzling campaign. Slowly darkness descended upon the face of the land.

The persecution of religion apparently has varied for tactical reasons. Thus, in Yugoslavia it has been cruel and pervasive. Hundreds of priests and nuns have been killed, while many more are in jails or concentration camps. The slaughter of the faithful, allegedly for political reasons, was almost beyond belief.

On the other hand, in Poland there is little open persecution of religion. But it is harassed and shackled by scores of regulations. The real key to Communist intentions is the treatment of youth. Every effort is made to wean youth from the home and to bring them under Communist influence. Higher education is denied to those not recommended by left-wing parties. Between Poland and Yugoslavia the difference is mainly one of tactics. Where the Church is relatively weak, it is brutally suppressed. Where its power is great, it is slowly starved so that it will in time be weak enough for a direct attack.

Not only is freedom denied behind the iron curtain, but these peoples are being prepared for war. Their minds are poisoned by incessant propaganda to hate the Americans and the English. Their

uth is being conscripted for armies to be used
r ultimate aggression. Their wealth is wasted
badly planned schemes of nationalization, and
eir resources are drained by the conqueror. Yet
opaganda blames all these miseries upon the
est. Is it surprising that futility and despair
evail?

II. FREE EUROPE

IN the free nations of Western Europe, the
approach is somewhat different. Since Soviet
troops are not present, native Communist
parties must seize power by their own resources.
his does not mean that the Soviet Union is a dis-
interested spectator in the struggle. On the con-
ary, it pours huge funds plus detailed directions
to these hapless lands. The pattern of France
and Italy might be examined, since it will probably
be followed in Western Germany and elsewhere.

In France and Italy, the Communist parties
emerged from the war with enhanced prestige.
their underground experience proved useful in
the resistance movements, although their actual
effectiveness has been exaggerated. Mostly they
aved their guns to be used against their political
emies during the confused days of liberation.
he full story of the shooting of innocent men as
collaborators," when their real crime was political
opposition to Communism, is still to be told ade-
quately here. Nevertheless, Communists were
successful in convincing many that they were the
ul of the underground. France even forgave
their treason of 1940.

The Communist parties had more than prestige
when the war ended. As a rule, their resistance
forces cached their arms for future use. Further-
ore, their plundering during the days of libera-
on brought huge treasures into party coffers.
his was reinforced by gifts from Russia. The
sults were that Communists alone had unlimited
ands for propaganda, relief, and organizing ac-
ivities. Their power increased month by month.

The initial program of the Communist parties
of the West was nationalist. They participated in
alition cabinets and used their prestige for recon-
struction. Only in matters of foreign policy did
they use their power in the effort to further imme-
diate Soviet aims. Otherwise, they were content
to remain dormant, the while consolidating in-
ternal power. But they strengthened their grip
on the labor movement in both countries. In
France, they made astonishing progress among the
farmers. The methods were simple, the exploita-
tion of misery and discontent by promising more
than their conscientious opponent would dare to
offer. At the same time, they were preparing for
bootage and revolution.

It is possible that the time has come for the at-

1947-1948 Forum Series

THIS year's series of articles on "Crucial Questions
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and discussion.

tempt to seize power. There are signs that it is
planned in Italy. If it does come in Italy, France
will probably follow shortly. The favored tactic
at the moment is obstruction and anarchy, which
would topple existing governments, necessitate
drastic action, and give Communists control of
the coalition government taking such action.
The political strikes in Italy aim at nothing less
than paralysis of national life. It is hoped that in
desperation, the government will capitulate and
hand over power to the Communists. At the same
time they are prepared for armed rebellion if
necessary. Moreover, Tito's troops would march
should the word be given, but this would be a last
resort.

Many Americans still do not realize the gravity
of the situation in Western Europe. They argue
that the French and the Italians do not want Com-
munism. But we forget that we know the reality
of Communism because of our free press. Whereas
in France and Italy, Communism is presented in a
different guise. It is social, nationalistic, and tol-
erant of religion. From the social viewpoint, it
promises unlimited benefits in nations whose
economies are staggering. It is on the surface
nationalist, not Russian, and hence can divorce
itself from the excesses of Eastern Europe. Finally,
it proclaims its friendship for religion, so as not to
alienate the Catholic population of both countries.

What is worse, if power can be seized, it does
not really matter whether the people want Com-
munism. They certainly did not want it in Hun-
gary or Poland. They would reject it almost
unanimously in Yugoslavia. As a matter of fact,
few in Russia itself want Communism today. But
individuals are helpless before a modern police
state. Only an incurable optimist would predict
that things would be different in Italy and France.
Undoubtedly there would be the same one-party
rule, suppression of freedom, control of the press,
and gradual strangulation of religion.

III. THE LESSON FOR AMERICA

AMERICANS would certainly deplore the crushing of Christian culture in Europe. They would be indignant over the denial of freedom in lands which have been so closely allied to us. But if such sentiments were lacking, we should still be alarmed at a Soviet Europe as a military threat to us. With all its misery, Western Europe is still a great reservoir of skilled labor and competent management. In Soviet hands, it would supply the necessary complement to the human and natural resources of the East. This gigantic reservoir of skilled slave labor could forge the greatest military force in world history.

At the same time, the infiltration tactics which succeeded so admirably in Europe would be repeated in Latin America and in Asia. Indeed, they have already been started with rather considerable results. The very power of Communism would add force to its propaganda and organizing drives. Our allies would be split, with one nation played against another. Isolationism now might mean literal isolation in a hostile world within two decades.

It is doubtful that the Soviet Union contemplates military war against us, if it can be avoided. They would prefer cheaper methods, just as they have refrained from military conquest of Western Europe, which they could easily have accomplished. If we could be isolated, economic warfare could strangle us within a few years. We could be cut off from oil, copper, iron ore, tin, rubber, and various other vital commodities. In a short time our industrial machine would be crippled, and we would be militarily impotent. Domestic unrest would give the excuse for appeasers and Communist sympathizers to come to power. We would be beaten without a shot being fired.

The only effective remedy against this fearful danger is to act now and stop Communism from spreading in Europe. Delay while we haggle over the cost will only multiply the ultimate cost a hundred fold. And we may pay with a ransom which cannot be valued, our freedom. So the first step must be action to prevent the reign of anarchy in France and Italy. If Western Europe starves and freezes this winter, existing governments may be overthrown and Communists put into power. Then it will be too late to act.

If we can get over the critical months to come, the next steps will be the carrying out of the Marshall Plan. The statesmanlike document to come from Europe outlining future needs is more than a plan for relief. It is a blueprint which would raise Europe to a new greatness. Petty differences and age-old feuds have been forgotten

in this masterful project. It must be given a chance to succeed.

Finally, effective action must be taken against Communist propaganda in Western Europe. The Marshall Plan will be a powerful step in this direction. But more than that, people must be told the truth about Communism in action. They must learn the realities which exist behind the iron curtain. A psychological counteroffensive, whether handled by government or private agencies, is vitally needed.

All this will mean sacrifice for America. Frankly, we may need to lower our standards of living for awhile. We may have less food and may go without the new automobile for another year. Let us accept this fact as a demand of Christian charity. Furthermore, it is a cheap price to pay for our future freedom. If we fail now, we may pay the cost by our lives or our liberties. Let us be honest with ourselves and stop the self-delusion which seems to be prevalent today. There is not enough food, steel or coal to permit us to live in luxury or even high comfort, and still to ward off Communism in Europe. We must sacrifice today, or Europe will go Communist tomorrow. And if these fires are kindled, who knows when the conflagration will die, or where it will spread? Has anyone the courage to say: awake, America; awake now, or sleep the sleep of death.

QUESTIONS FOR DISCUSSION

1. In what ways is Soviet control achieved in different nations of Europe? How have political opponents and religious fared in these states?
2. What has been the pattern of Communist party activity in France and Italy? Is there much chance of a modern police state being overthrown from within?
3. How does the danger of the spread of Communism in Europe affect us? In what ways can we take action?

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CORRECTION

In the Forum article entitled "Resettlement of Displaced Persons" appearing in the September, 1947, issue of CATHOLIC ACTION, the figure "25 per cent Catholic" in paragraph 2, line 16, should read "75 per cent Catholic."

This case study might well be concluded with a few salty observations of Cardinal Newman on the tactics of religious controversy. Such writings are made up of three elements: one, those of argumentative character, that is, truths and facts and legitimate deductions therefrom; two,¹⁰

“... the free use of hypothesis, as a substitute for direct evidence and hard reasoning, in support of propositions which have to be maintained; I mean, a suggestion of views more or less probable or possible, and either consistent, or not inconsistent, or perhaps in actual concurrence, as ideas, with the facts of the case; and this, in order to reconcile difficulties and answer objections, to supplement what is obscure or deficient, to bring together into one separate matters which seem to be without a meaning, and to assign a law for them, where none was suspected.

“Such hypotheses are altogether legitimate, and often necessary, for representations may be true, which nevertheless are not or cannot be proved; and probabilities, when accumulated, tell, and new openings for thought and for discovery are sometimes the issue of what is in the first instance little more than a conjecture. Still such hypotheses appeal to the imagination more than to the reasoning faculty; and, while by their plausibility, ingenuity, or brilliancy, they may gain from the reader more sympathy than is strictly their due, they do not admit, and on that account cannot demand, a logical refutation. Reason cannot be called on to demolish what reason has not even professed to establish.”

The third instrument of anti-Catholic polemics is¹¹ “... the coarse rhetoric of hard names and sweeping imputations in advance of proof, proof not only not adduced, but not even promised. In controversy, one has no right to complain of strong conclusions, but to assume them on starting is the act of a pleader or advocate, not of a theologian. I will not indeed say that this arm in polemical attack is altogether inadmissible, but at least it is not logical, and may without scruple be ignored and passed over by a respondent. It is at times, and in a measure pardonable, when it stands for a token or symbol of earnestness in an assailant, and of confidence in the goodness of his cause. From the freshness and originality of thought which gives life to such rhetoric—or from the authority of the speaker or writer which gives it weight—or from the congeniality of strong words in the matter of dispute with the sentiments of the audience or hearer—or from their terseness and keenness as *dicta*, appeals, denun-

ciations, defiances—or again as the vehicle of humorous images, satirical nick-names, epigrammatic hits—or as watchwords in a great conflict—they may be serviceable, nay, indispensable, in exciting attention and interest, in encouraging the wavering or timid, and in diffusing light over subjects obscure or abstruse; but after all, or for the most part, their proper place is public meetings or the Courts of Law, and, when disjoined from argument, they are as unworthy of ecclesiastics as they are easy and seductive.”

A considerable portion of the arguments advanced in behalf of “separation of Church and State” have been “as unworthy of ecclesiastics as they are easy and seductive.” It is time for the discussion to abandon “humorous images, satirical nick-names, and epigrammatic hits” and focus on sound history and governmental theory.

Even this, however, will not solve the whole issue, for it is Faith, more than facts, which divide the discussants. The denial of health and welfare benefits to parochial school children is a strangely niggardly act, wholly out of character with the customary open-hearted generosity toward children of the American community. Can it be that the thing that causes many people to act so queerly is the same mistaken zeal that Christ corrected so dramatically in the Apostle to the Gentiles, who was struck down while persecuting the early Christian Church and asked “Saul, Saul, why persecutest thou Me?” To persecute the Church then, as now, was to persecute Christ. If only experience were communicable!

¹ Newman, *The Via Media* (Vol. I), Longmans Green & Co., 1895, p. 83.

² *Ibid.*, pp. 106-7.

³ *Ibid.*, p. 265.

⁴ *Ibid.*, p. 209.

⁵ *Ibid.*, p. xxxvi.

⁶ *Ibid.*, p. xxxviii.

⁷ *Ibid.*, p. lxxx.

⁸ *Ibid.*, p. xciv.

⁹ *Ibid.*, p. 127.

¹⁰ *Ibid.*, p. xx.

¹¹ *Ibid.*, p. xxvii.

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NOW AVAILABLE TO YOU? IT IS FREE
DO YOU KNOW OUR
SCHOOL ART COLORS
THE PAINTS THAT HAVE COLOR AND
BRILLIANCE? WRITE US TO-DAY



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A HOPE FULFILLED

ALL roads led to Grand Rapids, September 12-17, 1947. The Catholic Tri-State Congress, sponsored by Bishop Francis J. Haas and the N.C.W.C. Department of Lay Organizations in cooperation with the various N.C.W.C. Departments, Bureaus and allied agencies, brought together an estimated 20,000 persons—volunteers and specialists, non-Catholics as well as Catholics, groups engaged in particular phases of the Bishops' program, and average citizens anxious to acquaint themselves with the broad range of the Church's social mission. For six program-packed days, Grand Rapids took on the air of a Catholic cross-roads and capital for the laity of Indiana, Michigan and Ohio.

The fulfillment of a hope of many years on the part of many persons at N.C.W.C., the Tri-State Congress, as an adult education project, was an exposition of the Bishops' program as shown in the work of the N.C.W.C. In the process N.C.W.C. unfolded and explained itself to the laity; its nature and functions as the organization of the Bishops of the United States; as liaison with the Bishops for, and coordinator of, the numerous national Catholic organizations taking part in the Congress.

The function of N.C.W.C. as a coordinating and unifying agency was given extremely practical implementation at Grand Rapids. Not only did the Congress structure bring the various organizations into proper juxtaposition, but the program plan made possible, on a wide scale, personal contacts and an exchange of information among specialists, lay and clerical, in the fields of Catholic Charities, Catholic Hospitals, Catholic Press, Family Life, Confraternity of Christian Doctrine, Catholic Theatre, Social Action, Education, Rural Life, International Relations and Lay Organizations of Men, Women and Youth.

Above and beyond the matter of coordination, the Congress illustrated and demonstrated the vitally important service which N.C.W.C. renders in channelling information to the Catholic laity and the general public. Incomparably greater will the fruits of this information service be when the variety of associations to which a segment of the laity now belong, are eventually federated by means of the National Councils of Catholic Men, Women and Youth. One cannot forget that lay action must have firm roots; it cannot develop downward from the top. Neither can one forget the role that N.C.W.C. must assume in effecting an informed, articulate and unified laity.

At the opening mass meeting on September 12 His Eminence Cardinal Mooney asserted that meetings such as the Tri-State Congress would aid immeasurably in the fulfillment of N.C.W.C.'s part in bringing about Informed Lay Action. Showing the distinction between N.C.W.C. departments of research and diffusion, His Eminence pointed out that since the beginnings of N.C.W.C. the emphasis has been upon its research sections. Its diffusion sections, namely, the National Councils of Catholic Men, Women and Youth, are capable of unlimited expansion, His Eminence observed, and the diffusion must be promoted by means of congresses such as that held at Grand Rapids, where the laity, representatives of Catholic organizations, would come into personal contact with the specialists who are working under the direction of the Bishops. The Cardinal stressed the fact that N.C.W.C. must bring its information to the laity and the clergy of the country, that the Tri-State Congress was an effective means to that end, that other congresses, disseminating the information essential to informed lay action, might set up a ripple reaction that will reach and reactivate the activity now maintained on the parish level.

Three types of meetings were scheduled.

Various aspects of the Bishops' program were discussed in morning and afternoon sessions, each of two hours' duration, with professionals and large numbers of volunteers in attendance. Each afternoon at 4:30 a number of small meetings took place, either follow-ups to the day-time sessions (e.g. N.C.C.W. Committees on P.-T.A., Family Life, Cooperation with Catholic Charities, Confraternity of Christian Doctrine, etc.) or gatherings of persons interested in special projects (e.g. Catholic Association for International Peace, Interracial Relations, Catholic Theatre Conference, Catholic Attorneys, Diocesan Superintendents of Schools, etc.). On three evenings, moreover, huge mass meetings were held in the Civic Auditorium, at which prominent speakers presented the principal phases of the program to the general public of Grand Rapids and nearby cities.

Attempted experimentally, the 4:30 meetings proved highly successful, providing the laity with an opportunity in a real sense to "put the professionals on parade." Luncheon and dinner meetings served the same purpose as the 4:30 sessions.

Throughout the Congress specialists in all fields were confronted by groups of ardent, note-taking laymen and laywomen whose quiet, persistent demand was that the scope and techniques of volunteer work be made clear. How can we broaden and improve our parochial lay action? seemed to be the question in the minds of the Tri-State laity. The Congress was a week-long reply. Planned by

the National Councils of Catholic Men and Women, in cooperation with the various N.C.W.C. research sections and allied agencies, the entire Congress program was beamed at the laity and lay organizations. Cooperating with the N.C.W.C. Department of Lay Organizations in planning the Congress programs were: the Education, Social Action, Youth, Press and Legal Departments, Family Life Bureau and National Center of the Confraternity of Christian Doctrine, of the National Catholic Welfare Conference. Also on the roster of cooperating agencies were: the National Catholic Rural Life Conference, National Catholic Family Life Conference, National Catholic Educational Association, Catholic Association for International Peace, Catholic Conference on Industrial Problems, Catholic Hospital Association, and National Conference of Catholic Charities.

As a pattern of possible future meetings, the Tri-State Congress is of considerable importance to Lay Organizations throughout the country. Hence a glance at a skeleton of the program followed is of interest:

The discussions on Friday, September 12, covered Catholic Charities, Catholic Hospitals and Family Life; on Saturday, September 13, Youth, Education, Social Action, and again, Family Life.

On Sunday morning a Pontifical High Mass was celebrated in the Civic Auditorium and later in the day the work of the Confraternity of Christian Doctrine and its relationship with N.C.C.M., N.C.C.W. and Youth organizations was discussed.

Monday, September 15, featured Industrial Relations, Catholic Rural Living, and International Relations. While the entire Congress concerned the part of lay organizations in the Church's social mission, Tuesday was devoted particularly to lay organizations affairs. Sectional meetings were scheduled by the National Council of Catholic Women, the National Council of Catholic Men and the Youth Council, N.C.W.C. Wednesday, the closing day of this first N.C.W.C. regional gathering, was especially for the priest.

All sessions were planned as comprehensively as possible to meet the variety of needs in the different organizations of men, women and youth, and to present the information available from N.C.W.C., from specialized groups, and from leaders in the various fields whose lives overlap, influence or guide Catholic activity. The detailed program, which has received wide advance publicity, should be of real value to any section planning such a project as this Tri-State Congress at Grand Rapids.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

October, 1947

- 1-5—**HOLY NAME SOCIETY**—4th national convention, Boston, Mass.
- 7—Consecration of the Most Rev. Hugh A. Donohoe as Auxiliary Bishop of San Francisco, in San Francisco, Calif.
- 7—Consecration of the Most Rev. James A. McNulty as Titular Bishop of Methone and Auxiliary Bishop of Newark, in Newark, N. J.
- 10—Catholic Press Association of America—annual fall Mid-West regional meeting, Columbus, Ohio.
- 9-13—**NATIONAL CONFERENCE CATHOLIC CHARITIES**—33rd annual meeting, New Orleans, La.
- 16—Consecration of the Most Rev. Joseph M. Mueller as Titular Bishop of Sindia and Coadjutor Bishop of Sioux City, in Belleville, Ill.
- 19-21—**CONFRATERNITY OF CHRISTIAN DOCTRINE**—regional congress for the Province of Baltimore, at Richmond, Va.
- 19-22—**NATIONAL COUNCIL OF CATHOLIC WOMEN**—Southwest regional conference, El Paso, Tex.
- 23-24—**CONFRATERNITY OF CHRISTIAN DOCTRINE**—regional congress for the Provinces of San Antonio, Santa Fe, Mexico, and Central America, at San Antonio, Tex.
- 27-30—**CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS**—regional meeting, Portland, Oreg.
- 28—Consecration of the Most Rev. L. Abel Caillouet as Titular Bishop of Setea and Auxiliary Bishop of New Orleans, in New Orleans, La.
- 28—Consecration of the Most Rev. Augustine F. Wildermuth, S.J., as Bishop of Patua, India, in Chicago, Ill.

November, 1947

- 4-6—**CONFRATERNITY OF CHRISTIAN DOCTRINE**—regional congress, Province of New Orleans, Biloxi, Miss.
- 12, 13, 14—**ANNUAL MEETING OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES**, Washington, D. C.
- 23-26—**NATIONAL CATHOLIC RURAL LIFE CONFERENCE**—25th national convention, Lafayette, La.
- 28-29—**Catholic Art Association**—annual convention, Davenport, Iowa.

March, 1948

- Mar. 31-April 2—**National Catholic Educational Association**—45th Annual Convention, San Francisco, Calif.

May, 1948

- 8—**MARY'S DAY**—dedicated to Mary Mother of Mankind.
- 20-22—**CATHOLIC PRESS ASSOCIATION**—annual convention, Cleveland, Ohio.

NATIONAL COUNCIL CATHOLIC WOMEN

I.U.C.W.L. Congress—Dallas Organ-
izes—Eyes on The Southwest—Tri-
State Congress—Peace Program

HIGHLIGHTS AND SIDELIGHTS FROM N.C.C.W. DELEGATES ATTENDING I.U.C.W.L. CONGRESS

It is with pleasure that we bring you these notes from the N.C.C.W. delegates to the International Congress of the International Union of Catholic Women's Leagues, sent from Rome by Miss Ruth Craven, executive secretary, N.C.C.W.

CHRISTUS REGNAT. By speech and song the message of Christ reigning resounded throughout the Eleventh International Congress of the International Union of Catholic Women's Leagues held in Rome, September 11-16. This first meeting of the International Council since the fateful year of 1939 brought to the Eternal City women and young girls from many countries. There were many languages spoken, there were many differences in customs and traditions of thought, but all of these were very minor before the great reality that the women and girls united at the International meeting were Catholics all!

The joy of their reunion as Catholic women was expressed at the audience which the Holy Father granted to all the delegates attending the Congress in the eagerness with which the message of His Holiness was greeted, and the prayerful hush which attended the Papal blessing. This was the Font of Hope, and hope is the only white, unrationed bread that is feeding the women of Europe.

In speaking to the Catholic women of the world through the assembled delegates, the Holy Father said: "War and its aftermath have been unprecedentedly tragic for women. Never, we believe, in the course of history, have conditions demanded from women more initiative, more audacity, greater courage." His Holiness gave four directives to the delegates, to guide them in their labors: first, the need of "a lively Faith demonstrated in the daily practice of humility, prayer and sacrifice"; second, the extension of that Faith into all fields of human life; third, fidelity to the social program of the Church; and fourth, a realization that even though "most women must give their best, their time and their hearts to the care of home and family," those who are "freer, fitter and better prepared" must "assume heavy tasks for the common good." The Holy Father urged the women "to raise their voices wherever vital interests are at stake, wherever laws are being deliberated regarding Divine worship, family, school, so-

cial order, wherever the soul of peoples is formed through education."

* * *

In the latter days of the Congress when the Holy Father granted private audiences to the delegations from various countries, a comparison of notes always revealed the same solicitous question: "Do you think all the women understood what I said? I was asked to speak in French, but did all the women understand?"

There was deep appreciation from the large delegation attending from the United States, and from Latin America. Beginning with the opening address of the Congress by His Eminence, Giuseppe Cardinal Pizzardo, Cardinal Protector, I.U.C.W.L., there were many tributes to the Catholics of the United States for the relief sent to Europe. But even deeper than that gratitude is the reliance and trust which is being placed in the United States—a trust and a responsibility which we cannot fail.

* * *

The five days of the adult section of the International Congress were devoted to the various roles of the Christian women in the post-war world. The papers presented were brilliant. However, one missed the spirited discussion which might have resulted in the drafting of a plan of action that would carry out the ideas expounded. But that lack only points to the fact that in most of Europe the organizations of Catholic women have suffered not a dismemberment of spirit, but a dismemberment of their organizational structure. As the secretary of the I.U.C.W.L., Made-moiselle Romme, of Holland, said: "Things have not been normal since the war began. This Congress is not normal."

* * *

A suggestion advanced by a delegate from one of the Latin American countries that closer regional collaboration, especially between the Catholic women of the United States and Latin America, should be effected was well received by

the N.C.C.W. delegation, for whom the executive secretary responded explaining the need for the interest of Catholic women in the Inter-American Commission of Women.

* * *

The N.C.C.W. delegation, through the President, Mrs. Henry Mannix, presented five recommendations for changes in the Constitution of the I.U.C.W.L., which recommendations will be studied by the Bureau of the I.U.C.W.L. and presented to the affiliated leagues.

* * *

Princess Christina Giustiana Bandini, of Rome, foundress of the I.U.C.W.L., joined with the President of N.C.C.W., Mrs. Henry Mannix, in honoring the delegates from Latin America, and providing an opportunity for meeting, at a reception at the Grand Hotel.

* * *

Following the closing Mass of the Congress, offered at the Minerva Church, where the body of St. Catherine of Siena is entombed, the N.C.C.W. delegates were the guests of the delegation from the Catholic Women's League of England at the club house conducted by the League for the British forces.

* * *

Mrs. Henry Mannix, N.C.C.W. president, was elected to the Bureau of the I.U.C.W.L. along

with the candidates from Switzerland, Mexico, Italy, France and Belgium.

* * *

At the closing session of the Congress, Right Rev. Msgr. Walter Carroll, an American priest at the Vatican Secretariate of State, spoke on the Displaced Persons problem, following which the Congress passed this resolution:

"We Catholic women assembled from over 40 countries of the world and speaking in the name of over 30,000,000 women, wish to declare our solidarity with all those who suffer, and with all those who are persecuted.

"There are many millions whom we cannot reach with our charity but there is one group of human beings whom we can reach, a group in bondage, a group in terrible insecurity. These are the Displaced Persons.

"Following the urgent and constant appeals of the Holy Father we pledge ourselves to give practical help to displaced persons. Those of us who live in countries of resettlement will take all possible steps to interpret to our fellow countrymen the need to allow the entry of displaced persons and their families.

"We further pledge ourselves to cooperate with ecclesiastical and other authorities to help integrate them into the religious and economic and cultural life of the countries of resettlement."

DALLAS DIOCESAN COUNCIL CATHOLIC WOMEN ORGANIZED 100 PER CENT

DESPITE heat and distance, more than 300 women and 35 priests crowded the auditorium in Dallas, Tex., on September 9, to attend the organization meeting of the Dallas Diocesan Council of Catholic Women.

It was "an historic occasion" for the Diocese of Dallas, said His Excellency, the Most Rev. Joseph P. Lynch, Bishop of Dallas, as he blessed the meeting and all who had taken part in bringing the Council into being.

This organization of the 76th diocesan council of Catholic women adds a strong infant council to the affiliates of N.C.C.W. Already over 100 per cent organized, it completes the organization of diocesan councils in the Province of San Antonio. N.C.C.W. welcomes this newest affiliate.

The September 9 meeting was held in response to the invitation of Bishop Lynch, when, in a Pastoral Letter, he said: "Women will and must take their part in molding Democracy's future. It is a public work. It is a work calling for organization. . . . Women are called upon to perfect a complete Diocesan Council of Catholic Women, and then a solidly unified National Organization. Catholic women should take their lawful places in the life of this nation and should exercise an influence in public affairs which the

importance of their numbers and moral principles requires."

Organization of the D.C.C.W. was under the direction of Very Rev. Msgr. N. J. Bender, newly appointed diocesan director of the Council. According to a pre-arranged plan, deanery meetings setting up the organization of the Diocesan Council were held on the same day, August 19, in each of the six deaneries, Dallas, Fort Worth, Texarkana, Sherman, Wichita Falls and Abilene. The success of this deanery organization was evident on September 9, when women came from all over the far-flung Diocese to the diocesan council organization meeting. There were present representatives of local branches of all the national organizations in the Diocese as well as women representing the Negro groups and the Spanish-speaking parishes. Miss Mary Donohoe, affiliations secretary, N.C.C.W., flew from Washington for the meeting, and spoke on "The National Council of Catholic Women."

Diocesan officers appointed by Bishop Lynch were announced: President, Mrs. James S. Adams, Dallas; Vice-Presidents and Deanery Presidents, Mrs. W. F. Waters, Dallas; Mrs. J. L. Minahan, Fort Worth; Mrs. C. W. Ganter, Denison; Mrs.

Jack Wolf, Texarkana; Mrs. E. O. Sturm, Wichita Falls; Mrs. F. A. Dunigan, Breckenridge; Recording Secretary, Mrs. Joseph Hurley, Wichita Falls; Corresponding Secretary, Mrs. John J. Fritch, Dallas; Treasurer, Mrs. George A. Morgan, Fort Worth.

EYES ON THE SOUTHWEST

NOT only "the eyes of Texas" but those of Oklahoma, Colorado, New Mexico, Arizona, and southern California will be on El Paso as the N.C.C.W. Southwest Regional Conference opens on October 19. Representatives of women's organizations from every portion of the vast southwest region will be gathered to participate in the Conference which the N.C.C.W., with nine of the Archdiocesan and Diocesan Councils of the area as active co-sponsors, is holding at the gracious invitation of His Excellency, The Most Rev. Sidney M. Metzger, Bishop of El Paso, and the El Paso D.C.C.W.

The importance of the Conference to the work of laywomen's organizations is underlined by the fact that eight members of the Hierarchy, three Archbishops and five Bishops, are honoring the gathering by their presence. They are their Excellencies, Archbishops Edwin V. Byrne, of Santa Fe; Urban J. Vehr, of Denver; Robert E. Lucey, of San Antonio; and Bishops Lawrence J. Fitz-Simon, of Amarillo; Joseph P. Lynch, of Dallas; Christopher E. Byrne, of Galveston; Daniel J. Gercke, of Tucson; Sidney M. Metzger, of El Paso, host to the Conference; and Coadjutor-Bishop Mariano S. Garriga, of Corpus Christi.

In his closing address, Bishop Lynch urged the women to retain the enthusiasm of the day's meeting through the coming years, telling them that their organization was an immediate response to the appeal of the Holy Father for "concentrated effort" in the spiritual revival of society.

The Conference theme, "The Catholic Woman in Her Community," has been developed into a program covering the most vital issues facing Catholic organizations in the present day.

An array of important names as program-participants gives emphasis to the outstanding opportunity this Regional Conference presents for leaders of Catholic laywomen's organizations to gather new inspiration and program-material for the work of their respective groups. Our Holy Father, Pope Pius XII, has repeatedly pointed out that it is women upon whom the solution of the world's gravest problems rests today. He has warned us that it is our immediate obligation to prepare ourselves for this task. Here is the chance for all women leaders in the Southwest to take up the Holy Father's challenge. The Regional Conference brings you speakers of national and regional prominence, to consult and discuss with you about *your* organizations' work, to help you bring more effective leadership to that work. Can you neglect such an opportunity? The time is now, October 19-22; the place is El Paso, Tex. Reservations are still available, by writing to: Mrs. Arthur Ortiz, 704 Wellesley Street, El Paso. Attend the Southwest Regional. You'll be glad you came!

N.C.C.W. PARTICIPATION IN TRI-STATE CONGRESS

ELSEWHERE in this issue will be found a full account of the Catholic Tri-State Congress held in Grand Rapids, Mich., September 12-17, under the auspices of the Lay Organizations Department, N.C.W.C., in cooperation with the other Departments, Bureaus, and allied agencies of the Welfare Conference, and under the patronage of His Excellency, the Most Rev. Francis J. Haas, Bishop of Grand Rapids. But in this N.C.C.W. section, it is fitting to recount the important part played by women's groups in the success of that huge undertaking.

The program of Tuesday, September 16, devoted to women's organizations, was arranged by the National Council of Catholic Women, and attended by about a thousand women representing most of the fifteen dioceses in Michigan, Indiana, and Ohio. All of the Diocesan Councils in the area were represented by their presidents, as were the Councils of Omaha and Milwaukee, and by

delegations of other Council officers and chairmen. Two national directors of the region, Mrs. John F. McCrystal of the Cincinnati Province, and Mrs. Rollin Turner of the Indianapolis Province, were present and presided over the sessions. Mrs. Robert Angelo, of Hellam, Pa., national chairman of the Family and Parent Education Committee, and Mrs. J. W. McCollum, national chairman of the newly-created Committee on War Relief, addressed the gatherings on the work being done by affiliated groups.

Women representing N.C.C.W. affiliates participated also in the Catholic Charities program and the Family Life program on Friday, the Marriage Forum on Saturday, the Confraternity session on Sunday, and the Industrial Life program on Monday. The N.C.C.W. consultants to National Committees, among them Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C. for UN Affairs, and Miss Miriam

Marks, secretary of the National Center, Confraternity of Christian Doctrine, cooperated actively in the Council sessions. The national headquarters staff was represented at the congress by Miss Margaret Kelly, field secretary, and Miss Mary Donohoe, affiliations secretary. Dr. Euphemia Haynes, of Washington, D. C., and Miss Alice Therese Diehl, women's editor of *The Michigan Catholic*, were guest speakers.

The deep interest in the Church's program for solution of the social ills of our day, which organizations of Catholic laywomen are everywhere showing, found striking manifestation not only in the contribution made by the women program-participants but also in the earnest attentiveness of the women who were present at every session of the Catholic Tri-State Congress.

WITH OUR NATIONALS

National Catholic Women's Union . . . Mrs. Mary Filser Lohr, president of the N.C.W.U. for the past twelve years, has resigned to assist in the relief program of the Union by organizing a nationwide campaign for 1,000,000 articles of clothing for European relief. Mrs. Rose Rohman, of St. Louis, was elected to succeed Mrs. Lohr at the 31st annual meeting of the N.C.W.U., held in Chicago, August 16-20.

Daughters of Isabella . . . While in Rome as a D. of I. delegate to the Congress of the International Union of Catholic Women's Leagues, Mrs. Carolyn B. Manning, national regent, presented the Holy Father a spiritual bouquet from all the Daughters of Isabella of the United States and Canada; a gold chalice; vestments and altar linens; and \$2,000 from the D. of I. Juniors. The Senior Circles sent \$100 to aid the Congress, having already sent His Holiness \$10,000 in behalf of the needy of the world last fall.

Catholic Daughters of America . . . Youth leaders of the C.D.A. pledged their support to the Junior's European program of adopting needy families and of sponsoring a "Sweaters and Sweets" campaign for orphans in European institutions at the third national Leadership Institute and Workshop held August 9-16 in Notre Dame College, South Euclid, Ohio.

Gifts of a spiritual bouquet, \$1,500 for Papal War Relief, a silver chalice and a set of vestments, representing the self-denial funds of Juniors, were presented to the Holy Father by Miss Beatrice Hoffman, the representative of the Juniors at the conference of the Youth Section of the International Union of Catholic Women's Leagues in Rome.

IMPLEMENTING CATHOLIC PRINCIPLES FOR PEACE—A PROGRAM FOR WOMEN LEADERS

MARY M. MAHONEY, *Chairman*
Committee on International Relations

LAST year, the delegates to the N.C.C.W. national convention passed a resolution calling on Catholic women to become familiar with the basic principles of peace as laid down by our Holy Father, Pope Pius XII, and with the problems of peace and the organizations designed to meet these problems.

With this injunction in mind, the N.C.C.W. International Relations Committee has announced an Institute on the United Nations to be held in New York, October 30 to November 2, 1947. The program has been planned under the expert guidance of Miss Catherine Schaefer, assistant to the General Secretary N.C.W.C. for UN Affairs, and consultant to the N.C.C.W. Committee on International Relations. It will afford not only an opportunity to observe the representatives of 57 nations in their efforts to solve the problems of peace, but will permit those in attendance to meet many of the men and women who make up the foreign delegations.

With the exception of Friday, October 31, which will be spent at Lake Success, the delegates to the Institute will confer in New York City with authorities who will interpret in the light of Catholic philosophy the steps which are being taken to settle the difficulties of the post-war world. Important topics, such as the Marshall Plan, Education for Peace, the Protection of Human Rights, Plight of the Homeless, and the Status of Women, will be studied in detail.

The Institute will provide a period of intense schooling in international matters; the tuition will be covered by a registration fee of \$5. So that there may be an opportunity for full discussion, which is such an invaluable feature of smaller meetings, the attendance is being limited to 50. Consequently, because of the great interest already expressed in the Institute, it may be necessary, further, to limit applicants to two from any affiliated national organization or diocesan council. It is sincerely hoped that those who are officers, international relations chairmen, or discussion group leaders, will find it possible to enroll.

It is hoped that, following the pattern of this national Institute, similar Institutes will be arranged in other localities, drawing upon the facilities and resources of neighboring colleges or universities. Only through such a program of "study, promotion, and constructive criticism, illumined by principles of justice and charity, can the people of the United States exert the moral influence so necessary for an enduring peace."

NATIONAL COUNCIL CATHOLIC MEN

Holy Father Addresses Men of Catholic Action—Radio Schedule—Comics

POPE'S ADDRESS TO MEN'S UNIT OF CATHOLIC ACTION

The following article is a digest of an address delivered to the men's unit of Italian Catholic Action by His Holiness Pope Pius XII before 200,000 men gathered at St. Peter's to mark the 25th anniversary of the organization. Since the principles embodied in the talk are of paramount importance and are applicable particularly to the work of the N.C.C.M., the Council feels that its main points should be read and understood by all Catholic men.

JUST five years ago today and in the same month of September, We spoke at length about the real man of Catholic Action, of his collaboration in the spiritual revival of society, of his influence on the family, on professional life and on the outside world. Each of these duties is a pressing one; each calls for courage, devotion, and faith.

However, the time for reflection and planning is past—the time for action is at hand. The opposing fronts in religion and morality are becoming daily more clearly defined; the time of the test is here.

We deem it, at this time, Our duty to indicate briefly five chief points of your activity, men of Catholic Action, for around these points the opposing forces of the moral order are clashing.

First, *Religious Culture*, deep and solid knowledge of the Catholic Faith, of its truths, mysteries, and Divine Force. The "anemia of Faith" among all classes today is a problem with which you must grapple. It rests upon you, primarily, beloved sons, to help the Church in this work. Carry with you and spread in every village and town, every farm and factory, the life-giving air of Catholic doctrine.

Secondly, *the Sanctifying of Sunday*. Sunday must become again the Day of the Lord. The result of the struggle between Faith and incredulity may well depend on the use made of Sunday by the opposing fronts. Will it be stamped with the name of the Lord or will that name be neglected and profaned? It is in your hands!

Thirdly, *The saving of the Christian family*. The Christian hearth must be preserved, for it is the rock on which is built the fidelity of the Faith and the security of the nation. The Christian mother, the Christian education of youth, are both under attack from the forces of materialism. To save them, and with them the family, is the task of the Catholic Man.

Fourthly, *Social Justice*. The teachings of the Church in this matter have been clearly outlined

for all to follow through the encyclicals of Our predecessors and especially Leo XIII and Pius XI. What you can and ought to make the goal of your action is *a more equitable distribution of wealth*. Although the natural course of affairs dictates that there is an unequal distribution of the goods of the world, and this is in no way abnormal, the Church has always been opposed to the concentration of wealth in the hands of a comparatively few, while vast masses of more unfortunate people are condemned to either pauperism or a mere subsistence level. To effect this more just apportionment of God's material creation is a worthy task for Catholic men, to be accomplished in individual lives and through social action.

In the same spirit must be mentioned as the last point, *a renewal of loyalty and faithfulness in dealings with one another*. The moral and financial crisis created by the recent calamity has stimulated the greed and dishonesty of many unscrupulous souls, and even corrupted some who would have otherwise remained honest. It is for the men of Catholic Action to cure this evil by word and example, above all by their own example and by their efficacious influence on public opinion.

Be always generous of heart. Wherever you meet the cause of Christ accept those who bear it as allies, *even if they be new but solid forms of the apostolate*. Remember that it is rightly said that he who limits himself to defense is already conquered. While protection and defense of the Church is a worthy ideal, your ultimate aim should be to regain what is lost and pass on to new conquests. You should not rest content until those groups of educated men, and that section of workers which have strayed from the Church are once more within the fold. *Do not isolate yourselves* but go forth to reveal the riches of your Faith. Learn from your adversaries, or better yet from the Christians of the first century—it was only through penetration, constantly new and refreshed in method, that the Church was

then able to conquer the pagan world of that age. The Church is still young, fresh, and constantly renewed with the grace and strength of Christ, let her repeat her conquests of old through you, men of Catholic Action.

OBJECTIONABLE COMICS HIT BY CIVIC GROUPS

CIVIC, religious, and educational groups were urged to unite in stamping out "the lurid picture stories which glorify crime and weird adventure . . . detrimental to the youth of the nation," in an attack on fantastic comic books by a coroner's jury of Allegheny County, Pa. Investigating the accidental death by hanging of 12-year-old Billy Becker, of Sewickley, Pa., believed inspired by the reading of comic thrillers, the jury noted that immoral, salacious, and fantastic comic magazines may implant in the mind of their young readers ideas which lead to juvenile delinquency, immorality, and tragedies such as the Becker hanging.

Another and larger blast was aimed at the comics during the National Convention of the Fraternal Order of Police in Indianapolis, August 11. Main target was the multi-colored "Comics" which glorify death by weird and novel means. The assembled police from all sections of the country called for a federal ban on such books. Stress was laid on the fact that there was no objection to the average newspaper comic strip but only to the indecent and fantastic thrillers. Since most parents find it impossible to keep such books out of their youngster's hands, the only method of halting their influence is through a nationwide Federal or State suppression. Chief Keisling, president of the Allegheny (Pa.) Fraternal Order of Police reported that "any boy in trouble will tell you that he got the idea from a comic book."

Meanwhile the Washington representative of the National Organization for Decent Literature, N.C.C.M., Radio Director Bill Smith, stated that the N.O.D.L. was ready to cooperate with the national campaign to eradicate the dangerous thrillers. "For many years the N.O.D.L. has been endeavoring to keep salacious and objectionable publications from the stands," said Mr. Smith. "The action taken by the Fraternal Order of Police and the Allegheny County Jury finds an echo in the work of the N.O.D.L. and the many affiliates of the National Council of Catholic Men which participate in its operations."

Readers will remember the nation-wide success obtained by the National Legion of Decency in raising the moral standards of American motion pictures through a widely sponsored publicity campaign and the classified lists of movies. With this in mind N.C.C.M. affiliates and all readers of CATHOLIC ACTION are urged to cooperate with

the N.O.D.L., their local police departments and other civic groups in combating the spread of objectionable magazines. If no move is already underway in this direction, action might very fittingly be initiated by an N.C.C.M. affiliate working through the N.O.D.L., with the permission of the Ordinary of the Diocese.

R.I.P.

Your prayers are requested for the repose of the soul of Catherine M. Babcock, who died Thursday, September 18. Mrs. Babcock, wife of N.C.C.M. President, John W. Babcock, was buried in Detroit, Michigan, Monday, September 22.

RADIO SCHEDULE—OCT., 1947

THE CATHOLIC HOUR

Sundays, 6:00-6:30 P. M., EST

NBC Network

Oct. 5—Most Rev. John J. Mitty, Archbishop of San Francisco. Rt. Rev. Msgr. Joseph McGlinchey, Lynn, Mass.

"The Missions"

Oct. 12—Most Rev. Thomas J. O'Donnell, Auxiliary Bishop of New York. Rt. Rev. Msgr. Leo M. Byrnes, Mobile, Ala.

"The Church in Fields Afar"

Oct. 19, 26, and Nov. 2—Rev. Edmond D. Benard, Catholic University of America.

"Marriage and the Home"

Music on the Catholic Hour by the Glee Club of St. John's University, under direction of Rev. J. Rivard, C.M.

THE HOUR OF FAITH

Sundays, 11:30-12 Noon, EST

ABC Network

REV. MARTIN J. WATLEY

Syracuse, N. Y.

Subject: "March of the Missions"

Oct. 5—Paul, Great Saint, Greatest Missioner.

Oct. 12—Highlights of Missionary History.

Oct. 19—Mission Sunday—Challenge to America.

Oct. 26—America, the Hope of the Missions.

Music by the Hour of Faith Male Quartette and Instrumental Ensemble under the direction of Paul Creston.

FAITH IN OUR TIME

Thursdays, 10:15-10:30 A. M., EST

MBS Network

REV. JOSEPH E. SCHEIDER

Kenmore, N. Y.

Subject: "Some Problems of Youth"

Oct. 2—Parents versus Their Children.

Oct. 9—Possessive Mothers.

Oct. 16—Thoughtless Dads.

Oct. 23—These Are Our Children.

Oct. 30—Modern Youth Wants Guidance.

Month by Month with the N. C. W. C.

American Education Week Plans By Education Department, N.C.W.C.

During the next two or three months the advertising media, magazines, newspapers, radio and motion pictures, will feature a publicity campaign on behalf of the American school teacher. Advertising copy will call public attention to the nation's desperate need for qualified school teachers to undertake the important task of preparing boys and girls for the great responsibilities of American citizenship. The whole campaign will be coordinated around the theme, "Our Teachers Mold Our Nation's Future."

It is expected, therefore, that this year's observance of American Education Week, November 9-15, will be enthusiastically welcomed by the American public. In response to this year's challenging theme, "The Schools Are Yours," millions of American citizens will accept open house invitations to visit the schools in their communities. There they will see some evidence of overcrowding, of outmoded equipment and of dilapidated buildings; there they will be told about the financial difficulties of the teaching profession. On the brighter side, they will see how their children are taught the techniques of democratic living, how teachers are dedicated to their vocation, how teachers and pupils work together to do their very best, despite the limitations of training and equipment.

As proof of their good will, and as evidence of their sincere belief that the "Catholic schools and public schools are partners in American education" Catholic schools in many communities will join with the local public schools in a joint observance of American Education Week. In these communities all schools will be open to visitors.

This joint observance of American Education Week should completely disprove the rumor that the Catholic Church is opposed to the public schools. It will afford Catholic schools an opportunity to give a practical demonstration of their endorsement of the principle expressed by Archbishop McNicholas: "Let it be said, with all possible emphasis, that the Catholic Church is not opposed to tax-supported schools."

Monsignor Swanstrom Honored By Holy Father for Relief Work

Announcement has recently been made of the elevation by His Holiness Pope Pius XII of Monsignor Edward E. Swanstrom, executive director of War Relief Services—National Catholic Welfare Conference, to the rank of Domestic Prelate with the title of Right Reverend Monsignor. Monsignor Swanstrom has served with War Relief Services—N.C.W.C. for almost five years. He has also been decorated by the French and Italian Governments for his work in bringing relief to those countries.

Our congratulations are extended to Monsignor Swanstrom.

Proceedings of National Youth Conference Now Available at N.C.W.C. Headquarters

Proceedings of the National Conference on Catholic Youth Work, held at Cleveland, Ohio, last May, will be published in October. This first national meeting of Catholic youth workers, held under the auspices of Most Reverend Richard J. Cushing, Archbishop of Boston and episcopal chairman of the Youth Department, N.C.W.C., attracted hundreds of members of the clergy as well as lay persons in the field of youth work in the United States. The three-day convention offered a wide variety of discussions on many phases of youth activities under Catholic auspices.

Copies of the proceedings will be priced at \$1 each, and may be ordered from the Youth Department, N.C.W.C., 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

Director of N.C.W.C. Youth Department Recalled for Work in Brooklyn Diocese

After two years as Director of the Youth Department, National Catholic Welfare Conference, the Rev. Charles E. Birmingham was recalled last month to the Brooklyn Diocese by Bishop Thomas E. Molloy. Father Birmingham has assumed a position in Catholic Charities in that Diocese, and will work largely in Suffolk County. He is residing at St. Joseph's rectory, Babylon, L. I.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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